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789 539 recedes on account of the screaming of the gull and of the hare; and in the same manner the swelling is made to decrease by their screams. Of course, on the bandage or amulet, only parts of the hare or gull are used, such as the hare's hair or the beak of the gull; but these parts are substituted for the whole animal.

5. Incantation for Rheumatism in the Legs.

Text.

Miti'in kımi'yñın nagı'tkataletqeñ. Vā'yuk Tenanto'mwanen kımi'yñın
Miti"s son (with) legs ill. Then Creator's son
nagıtka'yan. "Ña'vısqat, qre'tgın welv-i'san, walva-oča'mñin." Vā'yuk
legs (ill). "Wife, fetch raven's coat, raven's staff." Then
ganto'len, ei'yen o'miñ ninenčiče'tqin. Vā'yuk či'ñei es·gatgısñe'te, vā'yuk
went out, sky always looked. Then flew to sunrise, then
tin·u'pnāqu venviye'un. Es·ga'tgısñık vā'yuk gayo'len tin·u'pnāqum, gañvo'len
big mountain clearly saw. On the sunrise side then reached big mountain, started
čatapoge'ngık tın·u'pnāquk, vā'yuk gata'pyalen gısgo'lalqak. Enne'n vä^{s}aye'mkın
(to) ascend big mountain, then came up to (the) very top. One assembly of grasses
nappa'tqen. Vä^{s}a'ykinin o'miñ yalña'gısnə gayıkı'sñılanə, o'mıñ čačopatkala'tke.
standing. Of grass all joints with mouths, all chewing.
"Tu'yu če'qāk nayavañvola'knatık?" "Mu'yu gıtkatalo'. Mosgınan ka'lau
"You what for used are?" "We with leg-pain. We kalau
mıtkono'mvonnan." Ña'nen vä^{s}a'yemkın ninepyi'qin, nenanya'ita:qen, me'no
eat." That assembly of grasses pulled out, carried home, where
kı·mi'yñınin gıtka'lgın nanena'ta nenapın·a'n·aqen. O'mıñ ka'lau vä^{s}a'ya
son's leg therewith bound. All kalau (by the) grass
ku'nñunenau, o'mıñ gıtkalqa'tılau ka'lau ku'nñunenau. Vā'yuk geme'leulin,
eaten, all upon legs coming kalau eaten. Then recovered,
gaɛnqāɛu'lin gıtkata'lık ge'mge-kye'vik ayi'kvan. Geme'leulin.
ceased leg suffer at every awakening anew. Recovered.

Free Translation.

Miti"s and Creator's son had pains in his legs. Then Creator said to Miti', "Wife, fetch my raven coat and raven staff." Then Creator went out and always looked up at the sky. Then he flew in the direction of the dawn. Soon he caught sight of a big mountain on the side of sunrise. He reached that mountain, started to ascend it, and finally went to the very top of it. There he found an assembly of Grasses. All their joints had mouths that were always chewing. "For what are you used?" asked, then, Creator. "Our legs pain us," answered the Grasses; "and we eat the kalau that cause the pain."

Creator drew that assembly of Grasses out, carried them home, and bound his son's legs with them. The Grasses ate all kalau that came upon the legs and caused the pain. Then Creator's son ceased to suffer with his legs, at every awakening he felt better, and finally recovered.

[824] It may be remarked, in connection with this formula, that the grass mentioned is a species of *Equisetaceæ*, the joints of which are regarded as mouths that eat kalau. Grass charmed in this manner is tied around the affected part.

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lamp, and mixed the oil with the cut willow-herb (*Epilobium angustifolium*). 796
These were ground with spawn of the dog-salmon (*Oncorhynchus keta*), various [824]
kinds of berries, — crow-berries (*Empetrum nigrum*), cranberries (*Vaccinium vitis idæa L.*), blea-berries (*Vaccinium uliginosum*), and cloud-berries (*Rubus chamæmorus*), — and roots of *Claytonia acutifolia*, *Hedisarum obscurum*, and *Polygonum viviparum*. A little water was added, and the whole was kneaded in troughs, for making puddings, which the white whale was to take along on its journey. These puddings are called čʻlqačil. When they were ready, the women representing the different families passed from one corner to the other, and exchanged presents, consisting of small pieces of pudding. After this exchange of presents, the host and other men brought in from the porch the heads of the white whale and the two seals, and hung them on a cross-beam at one side of the hearth.

The silence was suddenly interrupted. From all sides of the house were heard joyous exclamations of the women, who exchanged greetings with one another, — "Here dear guests have come!" "Visit us often;" "When you go back to sea, tell your friends to call on us also, we will prepare just as nice food for them as for you;" "We always have plenty of berries;" etc., — and they pointed with their fingers at the puddings that were placed on boards. The fire of the hearth was supposed to represent the sea, to which the whale returns. The charms which guard the whale's skin, as described above, are not used in the equipment for the home journey of the white whale.

Everybody in the house was carried away with excitement. The men and children talked aloud, and crowded around the hearth. Soon the hunters hung up over the hearth, to boil, the livers of the white whale and of the seals, and the skin of the whale. Then the host, a grass collar around his neck, took a piece of the fat of the white whale, and threw it into the fire, saying, "Caqhičnin" [Being, Something-existing], "we are burning it in the fire for thee!" Then he went to the shrine, placed pieces of fat before the guardians, and smeared their mouths with fat. Thereupon all those present in the house began to partake of the food. They ate dried fish (dipping it in white-whale or seal oil), boiled seal-meat and whale-meat, broiled skin of the white whale, and pudding. The naked bodies of the men (who had taken off their coats), the excited faces of the women, the children's faces smeared with oil, the smoke of the hearth, and the soot from the lamps, — all these together offered a strange sight. The 796
concluding ceremony of the evening was divining with a shoulder-blade of a 787
seal. This was done by two old men. One held the shoulder-blade, and the other one piled burning coals on it. All the men examined the cracks which formed in the shoulder-blade. First a crack appeared parallel to the longer side of the bone, which caused anxiety among those present. Such a crack indicates dry land and mountains. Since the object of the divination was to discover whether the white whale would go back to the sea and call others

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before the Yakut had embraced Christianity, it was applied to household guardians and charms.

The Yakut shamans are divided into kind shamans (ayi'-oyuna') and evil-minded ones (abasy'-oyuna'); and their guardian spirits are accordingly either creative deities or evil spirits. Owing to the decline of professional shamanism among the Koryak, this division is not marked, but it does exist among the Chukchee.

Among the objects believed by the Koryak to be endowed with particular power is fly-agaric (wā'paq, *Agaricus muscarius*). The method of gathering and the use made of this poisonous fungus will be described later on. It may suffice here to point out the mythologic concept of the Koryak regarding fly-agaric. Once, so the Koryak relate, Big-Raven had caught a whale, and could not send it to its home in the sea. He was unable to lift the grass bag containing travelling-provisions for the whale.[1] Big-Raven applied to Existence (Vahi'yīm) to help him. The deity said to him, "Go to a level place near the sea: there thou wilt find white soft stalks with spotted hats. These are the spirits wā'paq. Eat some of them, and they will help thee." Big-Raven went. Then the Supreme Being spat upon the earth, and out of his saliva the agaric appeared. Big-Raven found the fungus, ate of it, and began to feel gay. He started to dance. The Fly-Agaric said to him, "How is it that thou, being such a strong man, canst not lift the bag?" — "That is right," said Big-Raven. "I am a strong man. I shall go and lift the travelling-bag." He went, lifted the bag at once, and sent the whale home. Then the Agaric showed him how the whale was going out to sea, and how he would return to his comrades. Then Big-Raven said, "Let the Agaric remain on earth, and let my children see what it will show them."

The idea of the Koryak is, that a person drugged with agaric fungi does what the spirits residing in them (wā'paq) tell him to do. "Here I am, lying here and feeling so sad," said old Euwinpet from Paren to me; "but, should I eat some agaric, I should get up and commence to talk and dance. There is an old man with white hair. If he should eat some agaric, and if he were then told by it, 'You have just been born,' the old man would at once begin to cry like a new-born baby. Or, if the Agaric should say to a man, 'You will melt away soon,' then the man would see his legs, arms, and body melt away, and he would say, 'Oh! why have I eaten of the agaric? Now I am gone!' Or, should the Agaric say, 'Go to The-One-on-High,' the man would go to The-One-on-High. The latter would put him on the palm of his hand, and twist him like a thread, so that his bones would crack, and the entire world would twirl around. 'Oh, I am dead!' that man would say. 'Why have I eaten the agaric?' But when he came to, he would eat it again, because sometimes it is pleasant and cheerful. Besides, the Agaric would tell every

[1] See pp. 75, 76.

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man, even if he were not a shaman, what ailed him when he was sick, or explain a dream to him, or show him the upper world or the underground world, or foretell what would happen to him."

The Koryak tales, as well as my other records of Koryak beliefs, offer but scant material relating to their ideas of the creation of the world.

According to the Kamchadal traditions,[1] Raven (Kutq) created the earth; according to one of them, he made it out of his son Simskalin; while another states that he carried the earth down from the sky with the help of his sister, and set it firmly in the sea. In the Koryak tales, only one name is met with which has any relation to the creation of the earth: it is that of Earth-Maker (Tanu'ta), who married Big-Raven's daughter.[2] The Koryak ideas of the form of the universe are also very vague. The Chukchee believe that there are nine worlds, one above the other.[3] The Koryak, like the Bella Coola Indians, think that there are five worlds; namely, our earth (Nuta'ɬqen), two worlds above it, and two below. The lower of the two upper worlds is inhabited by the Cloud people (Ya'hala'nu); while the upper one is the abode of the Supreme Being. Of the underground worlds, the upper one is inhabited by the kalau; and the lower, called Eñna'nenak or Ñe'nenqal ("on the opposite side," "yonder"), is occupied by the shades of the dead, the Peni'nelau ("ancient people").

According to some informants, there is still another underground world, the one nearest to the earth, inhabited by people like those living on earth.[4] From other informants I was led to conclude that the two upper worlds are merged into one, which is inhabited by the Supreme Being and the Cloud-Dwellers (I'ye-nimyi'sa'n, "inhabitants of the heaven village"). The lower worlds are also merged into one, lower village (taivivo'laken), in which there are separate sections for the kalau, the dead, and other inhabitants.

The underground kalau ascend from their world to our earth, and reach the lower world again, through the hearth-fire of human dwellings. The dead descend to the world of shades through the fire of the burning-place.

In the mythological age of Big-Raven, men could ascend to heaven, and get down into the underground world, with great ease. Now only shamans are capable of doing it. The kalau and other spirits have become invisible to common people, and their arrows can be discovered only by shamans. On the other hand, there are tales according to which men who visit the underground world are invisible to spirits. This calls to mind episodes in Indian tales relating to the arrows of men, which are invisible to spirits.[5] On the Kolyma River, I recorded an interesting tale relating to this subject. It was told by a Yakut; but I am inclined to think that the story was borrowed from the Yukaghir. "In the winter a hunter fell into a crevice in the earth formed

[1] Krasheninnikoff, II, p. 100.
[2] Bogoras, Chukchee Materials, p. XII.
[3] Boas, Indianische Sagen, pp. 87, 94, 99, 149, 190, 238, 254, 289.
[4] See Tale 111.
[5] See Tale 110.

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succeeded in hiring twenty saddle and pack horses.[1] The distance from Gishiginsk to the Koryak village of Paren (about a hundred miles), which in winter is covered in two days when driving with dogs, occupied us eighteen days. It must be added, however, that the conditions were particularly unfavorable. After a very rainy summer the swamps were unusually deep, and, just before crossing the northern part of the Taigonos Ridge, we were suddenly overtaken by a violent snow-storm, which forced us to stop for three days. It so happened that the place where we stopped afforded only very poor pasture; and our horses, tired out by the journey of the preceding days, were completely exhausted.

Good fodder-grass is, as a rule, very rare in that region. The swamps are covered mainly with varieties of reed-grass (*Cyperaceæ*), horse-tails (*Equisetaceæ*), and ferns, which are not very nourishing. In civilized countries many of these grasses, which serve here as fodder for horses, are regarded as harmful for cattle. Thus the horses hardly managed to drag us up to the Koryak village. Of the horses which I sent back to Gishiga with a driver, six died on the way from the effects of a snow-storm, and six in Gishiginsk soon after their arrival in that place.[2]

It may be remarked in this connection that among the horse-tails, the preponderance of which among the pasture-grass frequently produces epizoöty even among the by no means fastidious cattle of northern Siberia, there are found some useful varieties. One species, *Equisetum scirpoides* Mich., is particularly liked by the Yakut horses. The horses of the arctic region fatten in two or three weeks on pastures covered with this variety of horse-tail. On our way from the Gishiga territory toward the Kolyma, in the fall of 1901, we came across an enormous pasture-ground covered with *E. scirpoides* at the source of the Gishiga River, and the Yakut asked me to stop there for a day in order to give the horses a chance to recuperate on that pasture.

VEGETATION. — Very few varieties of trees are represented in the Koryak territory. Of the coniferous trees there are two species, — the East Siberian larch-tree (*Larix Dahurica* Turcz)[3] and the shrub of dwarf cedar or stone-pine (*Pinus pumila* Pall.), which represents a certain variety of the Siberian cedar (*Pinus cembra* L.). Its seeds, small edible nuts, and cones, are the same as those of the Siberian cedar, from which they differ only in size. Dr. Slunin thinks[4] that the Siberian fir (*Picea obovata* Ledb.) is also to be

[1] This trip proved very advantageous. Had I waited in Gishiga for the winter roads to become passable, I should not only have lost two months, but I should also have missed the opportunity of seeing the autumnal religious festivals described in Part I, Chapter V, and which heretofore were unknown.

[2] See the Jesup North Pacific Expedition, popular account (The American Museum Journal, 1903, Vol. III, No. 5, p. 109).

[3] While the Siberian larch-tree (*Larix Sibirica* Ledb.) occurs west of the Yenisei River, the Dahurian larch-tree (*Larix Dahurica* Turcz) grows east of it (see Professor S. Korshinsky, The Vegetation of Russia, in The Russian Encyclopædia of Brockhaus and Efron, Vol. XXVII, p. 45).

[4] See Slunin, I, p. 306.

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the height of about 540 metres; while the larch reaches as high as 585 metres.[1] Travellers who have visited northeastern Siberia usually describe the stone-pine as a low, creeping shrub. Slunin says[2] that the stone-pine does not reach more than three feet in height. In most cases this is perfectly true; but on the Taigonos Ridge and on the elevated right bank of the Paren River we saw stone-pines six and seven metres high with a trunk-diameter of forty centimetres, and over. In some places these trees actually formed a dense forest. Sitting on our horses, we could reach out with our hands and pull down the cones filled with nuts, but from the lower branches only. Hence the term "creeping" or "dwarf" cedar could hardly be applied to those particular specimens of the stone-pine.

It may be said, in general, that the territory of the Koryak, especially the inhabited places near the seashore or the tundra, are scantily supplied with trees. Vast forests — deciduous, or coniferous mixed with deciduous varieties — are to be found, as we have seen, on the eastern slopes and branches of the Stanovoi Ridge. Farther east, the forests are confined to river-valleys, and some groves may be found on mountain-slopes and hills. But the forests become still scarcer as we approach Bering Sea. East of the Gishiga, the spaces between the river-valleys are either treeless tundras with a few thin shrubs of willow, alder, Erman birch, mountain-ash, blackberry, and hard carices scattered here and there, or mountains whose slopes are overgrown with dwarf cedar.

Thus the western slope of the Taigonos Ridge, the Parapol Valley (which passes in the north into a tundra plain), and the elevated tundra of the Palpal plateau-land, constitute more or less vast tundras covered with moss, and are suitable for reindeer-breeding. The mouths of the rivers and the rocky seashore, where the Maritime Koryak live, are covered with grass, among which there are some gramineous varieties, particularly the *Elymus mollis* Trin., which plays an important part in the Koryak household, and which sometimes reaches the height of a man. Here on the littoral strip we observe a few varieties of sedge-grass, which is used in sacrificial ceremonies, the edible willow-herb (*Epilobium angustifolium*), two varieties of nettle (*Urtica dioica* L. and *Urtica angustifolia* Lebd.), which are used for making thread for plaiting sacks, bags, and nets. For other useful plants the reader is referred to Chapter VIII and X.

The lack of woods at the river-mouths is compensated for by the drift-wood carried down from the upper and middle course of the rivers during

[1] It is of interest to add, in connection with this, Slunin's description (I, p. 194) of the eastern slope of the Kamchatka Ridge, between the Karagha and Dranka Rivers, from the coast-line to the summits. He says, "First there is the rolling, wet, treeless tundra, the tundra of the reindeer; a little higher follows a wide strip of stone-pine tundra; still higher up, the mountain-slopes are thinly overgrown with Erman birch, the mountain-summits are sloping and treeless". From this description we draw the conclusion that in that region *Betula Ermanii* forms the vertical limit of arboreal growth on mountains.

[2] See Slunin, I, p. 306.

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determining the ornamental style of the bag. The weaving is done by twining two woof-threads over the warp. The end of the woof is gathered in a skein and undone according to need. The weaving continues round the sack from right to left.

Fig. 160 represents flat bags like those on the preceding figure, but finished. In *b* a strip of seal-skin is stitched around the opening of the bag. It is sewed with sinew-thread to the last woof-threads, to which are also fastened the loose ends of the warp. This bag has never been in use, and in the skin strip at the opening are no holes through which to pass the thong which is to close the bag when full (Fig. 160, *a*). The workmanship of these bags exhibits great taste and skill. The ornamentation of the bag is made as follows: at certain intervals among the nettle-threads of the warp there run three threads of sinew, dyed black, which thus form narrow black longitudinal stripes between wider stripes of the light-gray nettle. These alternating stripes of various colors make a pleasing impression. The width of the light stripes varies; and this somewhat disturbs the impression which the ornamentation would produce on the eye if it were executed with greater regularity. The bag is further ornamented with bunches of colored crewel, which are caught in the twining, forming tassels similar to those shown in Fig. 199, *a*. This ornament forms three cross-stripes. Of these, the lower two consist of three rows; the upper one, of four rows.

On the bag marked *a*, instead of the bunches which form the cross-stripes, there is an embroidery of crosses in colored wool, the regular arrangement of which produces a very pleasing effect. The black cross-stripes consist of threads made of the outer bark of *Epilobium angustifolium* dyed in sea-mud.[1] To this bag is attached a woman's carrying-strap or head-band.

The twined bags here described serve for carrying goods on foot-journeys. Women carry them by means of a head-band; men, by means of a chest-yoke.[2] In them women also carry children (see Plate XXXVI). In the Koryak tongue every bag or basket is called apke'lin; baskets with ornamentation, kele'-a'pkel ("ornamented baskets"); while the coiled baskets described before are called tene'-apke'lin ("sewed basket").

Fig. 161 ($\frac{1}{1\frac{1}{2}}$). Technique of Twined Basketry.

Fig. 161 shows the method of weaving close-twined baskets. *Elymus mollis* is pre-eminently the material used for this purpose; but the work on them is more perfect than the work on coiled baskets of the same straw. The warp is formed by threads of twisted straw of *Elymus mollis*. The weaving is done by twining

[1] See p. 628. This method of dyeing textile material black is found also among the Haida (see Mason, Aboriginal Basket-Work, p. 297).

[2] See p. 606.